



*Aids*  
to  
*Jewish*  
*Evangelism*

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AIDS TO  
 JEWISH EVANGELISM

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## PREFACE

The committee that prepared this booklet did so in connection with the course "Evangelism" at Dallas Theological Seminary. It was our experience in doing research in the field of Jewish Evangelism that there is a dearth of concise information available. This sparcity of material became most apparent in our search for source material. Attention, therefore, should be called to the list of agencies and the bibliography, the latter of which is particularly thorough.

A limited supply of these booklets have been printed beyond the immediate need and may be acquired free of charge upon request.

I should like to thank those who worked on the committee for their thorough research and helpful conclusions. Acknowledgement is also made to the representatives of the various missions named in the booklet who shared with us valuable information.

It is the sincere prayer of every member of the committee that this booklet will be an aid to Jewish evangelism.

The Chairman



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## CHAPTER I

### BACKGROUND MATERIAL

#### I. WORLD POPULATION OF JEWS From 1939 to 1955

CONTINENT and Country	1939	1952	1951-1955
EUROPE	8,839,608	3,420,500	3,445,000
France	240,000	235,000	300,000
Great Britain	300,000	450,000	450,000
Hungary	444,567	155,000	144,000
* Rumania	900,000	250,000	225,000
* Soviet Union(incl. Asiatic areas and Turkey)	3,020,141	2,000,000	2,000,000
AMERICAS	5,283,487	5,833,000	6,062,000
United States	4,770,647	5,000,000	5,200,000
Canada	155,614	205,000	230,000
South America	357,226	628,000	632,000
Argentina	260,000	360,000	360,000
Brazil	40,000	120,000	120,000
ASIA	839,809	1,567,300	1,753,000
* Israel(1st col. end of W.W.#II)	100,000	1,425,000	1,615,000
AFRICA	593,339	680,000	661,000
Algeria	110,127	140,000	140,000
* Morocco(incl. Tangiers)	174,230	264,000	240,000
Tunisia	59,485	105,000	105,000
Union of South Africa	90,662	110,000	110,000
AUSTRALASIA	27,016	58,000	58,000
WORLD TOTALS	15,688,259	11,558,830	11,979,000

\*Population shifts in these countries are particularly significant.

In 1957 the Israeli government planned to welcome 100,000 Jews from Morocco alone.

It is estimated that during World War II Nazis massacred almost six (6) million Jews in Central Europe. Compare this with decrease in world population in 1952.

#### JEWISH POPULATION OF SELECTED NON-U.S. CITIES

City	1939	1949-50	1951-1955
Berlin	95,000	6,000	6,000
Jerusalem	79,000	117,000	146,000
London	233,911	280,000	280,000
Paris	175,000	125,000	175,000
Tel-Aviv	130,300	31,000(?)	363,000

World center of Jewish population before World War II was central Europe. Now: U.S. (mostly Eastern cities), South America, and Palestine.

Jewish population between 1949 and 1955 in U.S. cities having over 100,000 Jews:

Boston	140,000	New York City	2,050,000
Chicago	263,000	Philadelphia	245,000
Los Angeles	325,000		

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#### PALESTINE

From 1922 to 1944 the population of Palestine increased 987,576. Of these, 444,012 were Jews. Four/fifths of the Jewish population increase was by immigration while almost all of the Arab increase was by natural birth.

#### UNITED STATES

1908-1943. From 1908 to 1944 the Jewish population increase in the U.S. was 609,559 or 14.12% of the total population increase in the U.S.

In 1939 the Jewish population increase in the U.S. was 43,274 or 76.8% of the total U.S. population increase.

#### Congregations in the U.S.

The first Jewish congregation in America was established in 1655. The leader was Saul Brown, and the congregation was named Sharith Israel (Remnant of Israel). Figures secured 1955-57 show 4,079 congregations and a total of 5,500,000 members in Jewish congregations in the United States.

#### TEXAS

1954-Texas had 57,000 Jews.

Dallas	14,000	Fort Worth	2500
Houston	17,000		

(Statistics taken from World Almanac for 1948, 1955 and 1957.)

## II. HISTORY OF THE MODERN GROUPS OF JEWS

Orthodox. Orthodox Judaism in general may be called that part of Jewish thought that has remained faithful to the Talmud of the sixth century and the rabbinical teachings derived from it. Though dead in its formalism and often through the centuries losing its grip on the main stream of Judaism it has always realized a revival when non-orthodox elements became organized or when antisemitism crystallized the Jews into martyr's bands.

The modern Orthodox Jew has the zeal of the Pharisees, regards Christ as an imposter, the New Testament as an unholy book, and Christians as idolators. The Orthodox Jew through the centuries has never questioned the teachings of the rabbis. His chief guide is the Talmud while the Bible, with the exception of the Pentateuch, is a closed book to him. The hope of a coming Messiah, though blurred and indistinct, still persists. Messiah is conceived of as more nationalistic than a spiritual Redeemer.

Headquarters: Union of Orthodox Jewish Congregations of America, Moses I. Feurustein, pres., 305 Broadway, North 7, New York.

Reformed. Moses Mendelssohn (1729-86), though a genuine orthodox Jew, initiated a sort of Jewish renaissance. He translated the Pentateuch into German and stimulated the Jews to larger interests. Through him a generation of authors sprang up no longer satisfied with the Talmud. They



sought to release Jews from the superstition and regard for mere ceremony into which they had fallen, break the yoke of Talmudism and substitute the Bible as the basis of life. Many Jews became Christians, others set up reformed synagogues (as in Cassel and Hamburg).

Saul Berlin, son of the chief rabbi of Berlin, published a collection of writings in 1793 advocating unheard of liberalizing of Talmudic ceremonies. They were so radical that he attributed them to a rabbi of two centuries before him to avoid the stigma. Berlin's own father, though a staunch orthodox, realized that the decay of the religious life of the Jews was hopelessly advanced and decided to leave Germany to spend his last days in Palestine.

Israel Jacobsen, also a staunch German orthodox, noted the indifference of many Jews and concluded that Judaism needed a revival. He founded the Reform Temple in Berlin on July 17, 1810, but his reforms were purely external. On October 18, 1818, Edward Kley dedicated the Hamburg Temple, but he and other reformers still sought to justify themselves on the basis of old rabbinism.

The issues were not clearly defined until the Central Conference of American Rabbis at Rochester, July 1895. Here the dividing issue was resolved. The Orthodox chose the past practice and custom as authority. The Reformed decided that the dead hand of the past must not be allowed to rest upon the present. In 1824 forty-seven members of the Congregation Beth Elohim of Charleston, S.C., petitioned the vestry for reform in the ritual, use of the vernacular in prayers, preaching in English, and shortening the service. The petition was rejected and the group resigned to form the Reformed Society of Israelites. In 1842 the Har Sinai congregation of Baltimore and in 1845 the Emanu-El congregation of New York were organized by advocates of Reform. Since then Reform synagogues have sprung up all over the land and many congregations that were founded on traditional lines have adopted the reformed ritual under the leadership of the great early reformers who immigrated from Europe: Isaac M. Wise, Max Lillienthal, David Einhorn, Samuel Adler and Samuel Hirsch.

Today the Union of American Hebrew Congregations has only a few orthodox congregations. (Pres., Maurice M. Eisendrath; Headquarters: 838 Fifth Ave., New York 21, N.Y.) Hebrew Union College and the Reform Theological Seminary (founded 1875) represent this group.

#### Beliefs:

1. Belief in a coming Messianic era instead of a personal Messiah.
2. Universalism of Israel's mission as priest-people, in place of a nationalistic return to Palestine.
3. Repudiate belief in a bodily resurrection and substitute a belief in spiritual immortality.
4. Have sermons in the vernacular, mixed choirs, use an organ, family pews, uncovered heads during worship and confirmation for boys and girls.
5. Male proselytes may be admitted into faith without circumcision.

Twelve congregations (1950) have Sunday services to supplement those on Saturday. One, Sinai of Chicago, has only Sunday services. Membership is voluntary.

"Reformed Judaism in U.S. has renounced the binding authority of the rabbinical codes, stands for the principle of development, and emphasizes the prophetic, universal aspect of faith." (Information from Jewish Encyclopedia)

The worship service in Reformed Judaism is conducted much like that in protestant churches; in fact, there is little essential difference between it and any of our modernist churches. The Reformed Jew is usually wealthy, moves into a refined Gentile vicinity where he tries to imitate his new neighbors in speech, habits and religious conduct. He calls Jesus a "great Reformer".

Conservative. A middle ground between orthodoxy and liberalism is held by those who, with varying degrees of tenacity, hold to the ancient faith, but who have discarded that which they consider nonessential in Jewish custom.

Zionist. The Zionist movement has had a long history. Zionist tendencies have been intense even if short-lived ever since the ill-fated revolution of Bar-Kochba in the second century after Christ.

Jewish imposters such as David Reubeni (c.1530) and Solomon Molcho (1501-1532), all would-be liberators of their people, were hailed throughout Spain, Italy and Turkey. Menasseh ben Israel (1604-1657) cooperated with British Millenarians to get a resettlement of Jews in England preliminary to their settlement in Palestine. In 1666 Sabbata Sebi (1626-76), a Smyrna Jew, appeared claiming to be the Messiah. The news spread like wild-fire and even though he was exposed a year later the bulk of European Jews refused for a whole century to be disillusioned.

Reaction to this last Messianic imposter came in the Mendelssohnian movement (see Mendelssohn above). This movement emphasized the spiritual character of Judaism and the necessity of absorbing occidental culture in the lands where Jews lived. The National Sanhedrin convened by Napoleon in 1806 virtually repudiated the nationalist tradition.

Modern Zionism originated with the preaching in West Europe of Moses Hess (1812-75) and East Europe by Hirsch Kalischer (1795-1874) plus the revival of anti-Semitic hatred. The Zionist movement was first organized by Theodore Herzl in 1879. The Balfour Declaration, encouraging resettlement of Jews in Palestine and the establishment of the State of Israel on May 14, 1948, have been major steps to encourage the return of Jews to the land.

Not all Jews are Zionists, inasmuch as many are either satisfied in the lands of their dispersion, or fear lest Zionism will stir up more race hatred. Yet the movement practically controls the nation. Its main object is to rebuild Palestine as a Jewish home for all Jews need, they intimate, is a fatherland. They do not wait for a Messiah nor for fulfillment of the prophecies. They seem to have lost patience to tarry till His time will arrive.

Headquarters: Zionist Organization of America, 145 East 32nd Street, New York 16, N.Y. Dallas: H.H.Hirsch, 6723 Pemberton (EM 1-4130)

Socialistic-Atheistic. Religiously, Jews of this group would not be classed as Jews at all, since they look upon all religions as a tool for the capitalistic system. They look not to religion but to social and economic reform to cure the world's ills. They disclaim the existence of a "Jewish problem." Jewish working men ought to fight hand-in-hand with Gentile working men to overthrow the capital rule, whether this latter be Jewish or Gentile.



They hate the Bible as they think it supports established society with all its oppression of the weak and poor. Because of the vociferous character of a few Communist Jews it has been supposed by some that all Jews are Communists.

Christian Scientists. Theosophy, Spiritism and especially Christian Science (so-called) have attracted many Jews. Some Christian Science churches in New York are said to be more than half Jewish. Jewish fears of death and anxiety about health partially explain the appeal of this cult. Its theology characterized by denial of sin, of Christ's deity and of His atoning blood has made it inoffensive to the Jewish mind. Many marriages between Jews and non-Jews result in adherence to Christian Science as the logical religious compromise.

"Judaism Adrift. Jewish leaders today are expressing alarm at the enormous drift away from the synagogues and all that is distinctively Jewish. The synagogues are, for the most part, almost empty except on the Day of Atonement and a few other special occasions. An increasingly large portion of Jewry no longer has any connection with the synagogue, and seems content to lose itself among the Gentiles.

Whatever his classification, the Jew, regardless of religious faith, is always a Jew. In this there is encouragement for the Christian worker, as there is always something deeply ingrained in the Jew to which he can appeal. Furthermore, the line of demarcation between classes is not always distinct; hence the particular appellation by which the Jew may classify himself need not discourage the witness.

One Jew told the writer: 'I go to the liberal synagogue because I have to work Saturday, but I am orthodox at heart. Ninety-five percent of us who go to liberal synagogues are orthodox at heart.' With but one exception, the Jews asked as to this estimate confirmed its correctness. This statement of course applied only to the laity, for among the rabbis the reformed group is distinctly different from the orthodox in training and theology.

It seems to be generally true that there is implanted in every Jew a religious nature from which it is difficult for him to escape. Many a Jew who may protest that he is atheistic has a religious hunger which can be fanned into flame through an appeal to the Old Testament Scriptures, to its prophecies fulfilled in Jewish history, to the Jewish Messiah or to the present Zionist movement. The Word of God is the 'sword of the spirit' which pierces into unbelieving Jewish and Gentile hearts. The Old Testament edge of the sword is frequently what the Spirit of God first uses to bring salvation, peace and joy into the Jewish heart."<sup>1</sup>

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<sup>1</sup>Milton B. Lindberg, Witnessing to the Jews, (Chicago Hebrew Mission), p. 69.

## CHAPTER II

### THE DOCTRINES OF JUDAISM

The following quotations are taken largely from two books: Basic Judaism, by Milton Steinberg, and The World's Religions, by J.N.D. Anderson. Most of the statements are excerpts from official Jewish literature.

General Considerations. Judaism considers itself to be a historical culture, "not only a religion and not only ethics: it is the sum-total of all the needs of the nation, placed on a religious basis. It is a national world outlook with an ethico-religious basis."

Judaism prides itself in claiming to be a religion of deeds more than doctrine. The first attempt to form a creed of Judaism was made by Moses Maimonides in the twelfth century. The creed has never been accepted by all elements of Jewry. Hillel says, "That which is hurtful to thee do not to thy neighbor. This is the whole doctrine. The rest is commentary. Now go forth and learn."

The liberal elements in Judaism arose in the eighteenth century as a direct result of rationalism whereby "scientific research was made the yardstick of biblical interpretation, the dietary laws were regarded as obsolete and only the ethical injunctions came to be considered obligatory . . . all doctrines being made consistent with highest conceptions of truth today."

Jewish attitude to other religions. The traditionalist attitude is that Judaism is THE true faith, other religions may be true but only in so far as they approximate Judaism. The modernist Jewish attitude is that Judaism contains merits of the highest order, but not all of them, "therefore it is good, not regrettable, that religions are plural . . . life is the richer in color and variety." "A fellowship of ethical monotheism such as Unitarianism is unexceptionable as far as it goes, except that it does not go far enough."

#### Definition of terms.

Common Era-term used to refer to time B.C. and A.D.

Noachism-means by which we who are not Jews, but are the righteous of every nation, may attain unto salvation. "It is seven precepts which were given to the sons of Noah and constitutes for all time the religion of humanity."

Chassidism-a "mystical movement which began as a reaction against dry legalism. It is a direct approach to God, based on personal experience and prayer rather than on dogma and ritual." Its most renowned leader is Martin Bubar.

Zionism-combination of religious and secular ideas into a new faith of nationalism, especially since the beginning of the State of Israel in 1948. Every shade and position of both political and religious interest supports this nationalism in some measure, although there is a small anti-Zionist movement.

Talmud-"the discussions and decisions of scholars and rabbis in the matter of the Torah (Pentateuch), covering not only legal and ethical but also homiletic and didactic questions."



Bibliology. Traditionalist-"the whole Torah is God-revealed, therefore unimpeachably true and good throughout."

Modernist-"truth and goodness are to be found in the Torah, and that to the extent of their presence it is God-inspired." Basic to this view is the presupposition that colors all of the theology of the Modernists:"the law of change is universal and Judaism is no exception to it; it is no fixed and constant entity as the traditionalist holds but the end product of a long and still continuing growth." (Note: this premise is the same one that Hegel developed and Darwin used to expound his theory of evolution.)

Theology proper. Judaism tends to assume God rather than to demonstrate Him. It says that God is "One, Creator of all things, Spirit, Lawgiver, Guide of History, Man's Helper, Liberator, and Saviour of Souls."

Miracles are accepted by traditionalists and rejected by modernists.

The following doctrines are rejected by Judaism: "original sin, flesh is evil, Christ as God made flesh, vicarious atonement and eternal perdition."

Trinity-In general Jewry recognizes that Christians do not worship three Gods. Their main objection is that the idea of "three persons is a misrepresentation of the Divine nature . . . especially the doctrine of a God-man. To them all men reflect God's nature and are His children."

Conclusion: "In the end each man makes of the common God of Judaism his own God, an envisagement unique and peculiar to him, something intimate and private and therefore warm and compelling."

Anthropology. This area of Jewish thought is concerned chiefly with the thesis that man is inherently good and therefore able to live a moral and ethical life that will please God. Steinberg illustrates this by these statements:

"Life is good and man can find it such, provided-and this is the great condition to everything else-that it is properly lived."

"I owe myself respect for the divinity with which I am touched . . ."

"Along with the fact that each of us is an isolated refraction of Deity, all of us are also related manifestations of Him."

Hamartiology. "Against the doctrine of Original Sin, Judaism puts its emphasis on original virtue and righteousness. . . . an evil inclination or impulse is recognized but only as such, it cannot dominate man permanently."

"While recognizing definite sins, Judaism does not acknowledge sin as such, and accordingly sees no cause for admitting a sense of personal unworthiness . . . Sin is never considered as the basic character of man; only man's deeds, moods and thoughts can be sin."

Sin therefore can be resisted and if a man falls into sin it can be remedied by remorse and self-reform.

Soteriology. Atonement-"There is but one teaching regarding atonement among all groups of theologians, however widely they may differ on other points. Repentance, prayer, and active kindness achieve perfect reconciliation. The initiative in atonement is with the sinner. He cleanses himself on the Day of Atonement by fearless self-examination, open confession and the resolve not to repeat the transgressions of the past year . . . Prayer now takes the place of offerings and the set times of morning, afternoon and evening worship correspond to the hours of the Temple sacrifices . . . Sight is not sight if it

is vicarious. In sum, there is and can be no vicarious salvation. Each man must redeem his own soul . . . Anyone may become a Jew; but no one has to do so in order to be saved; the Tradition rules explicitly: The righteous of all peoples have their share in the world to come."

Eschatology. "Most Jews today take for granted that all adherents of Judaism will eventually enter the realm of the blessed: a Jew inherits Heaven by right, through the divine Covenant with Abraham."

Traditionalist: Things to come involve four things: the Election, the Covenant, the Mission and the Vindication.

the Election-Israel is elected because of the merits of the first fathers and because only Israel were willing to accept the discipline incidental to being elected.

the Covenant-bilateral agreement between God and Israel.

the Mission-the deliverance of mankind.

the Vindication-the Jewish religion and nation so long mocked will be universally recognized as the true faith. "The reconstitution of Israel on its ancestral soil is a precondition to the Messianic era."

Modernists: "The Election, Covenant, Mission and Vindication are all explained to be naturalistically as the projections of historical forces. Israel was chosen because of the genius of the prophets and because of Israel's defeats and poverty, which caused Israel to seek their reason of being in directions other than conquest and prosperity." "The Vindication is the contribution that Palestine and the Hebrew language will make to the triumphant outcome of the human adventure in history . . . the Jewish people everywhere will be the stronger for the Homeland and its revived Hebrew culture and therefore the better able to labor for the advent to that ideal society which it was the first to project and after which it has striven so long and mightily."

Christology. Traditionalist: "The two religions can be reconciled only when Christians put aside the amendments and additions to Judaism made by the church."

Modernists: "Jesus became attractive to Judaism to the extent that Modernism in Christian theology tended to subordinate traditional orthodox beliefs to modern thought . . . An interpretation of Jesus which stripped Him of His Deity, explained away His miracles, and dissected His words provided a basis of study acceptable to Judaism." "What Judaism has to say of Jesus is incidentally the Jesus of many liberal Christians. . . It is the Pauline elements in Christianity to which Judaism objects."

Messiah: "Jesus cannot be accepted even as a perfect man and ideal for all to imitate because the sober truth is that Jesus, spiritual hero that he is, is not perfect. This is actually an idealization because:

1. Jesus shows no interest in the life of reason and beauty, more specifically in the philosophy, science and art of his time. His outlook is narrow.
2. He is so preoccupied with the individual and his salvation that he has little to say about society; his social gospel is very slight.
3. He was capable of burst of ill-temper, as when he cursed the town of Capernaum, and the fig tree for not yielding fruit.
4. There are traces of chauvinism (exaggerated patriotism) in him.

These failings are understandable and pardonable as human frailties." Messiah to the Modernist is not a person but a Messianic Age . . . Rather all good men are messiahs since by laboring together they cause the Kingdom to come.



## CHAPTER III

### HOLY DAYS OF JUDAISM

#### Yom Kippur.

Abraham, says the book of Genesis, was asked by the Lord to sacrifice his only son. But at the last moment the Lord let him substitute a ram. Today the blowing of the shofar, or ram's horn, which celebrates Abraham's act of extreme devotion to his God, highlights the service for Rosh Hashonah or New Year, and signals the end of Yom Kippur, the Day of Atonement.

The Jewish New Year begins in the early fall. Its observances are far removed in spirit from the celebrations surrounding January 1, for it ushers in a ten-day period of penitence culminating in the fast of Yom Kippur. The new year is not a time for carousing but for spiritual stocktaking.

The climax of the holiday is Yom Kippur. Like all Jewish holidays it begins at sundown, for Jews follow the biblical pattern of creation. After the evening services some Jews remain in the synagogue all night. Most of them go home, however, coming back the next morning to remain all day.

The spiritual concern of Yom Kippur is with our human sinfulness. On Yom Kippur God forgives our sins against Him, but not the wrongs we have done our fellowman.

Succos. Historically the Festival of Tabernacles is associated with harvest time and prayers of thanksgiving. Because it also is connected with the Exodus, when the Jews were forced to live in booths, today's Jew observes the occasion in a Succah, or booth, adorned with fruit and with a roof open to God.

This begins the fifth day after Yom Kippur. The holiday has been associated for years with two principal ideas.

First, it is a reminder that the ancient Hebrews fleeing in the wilderness lived in frail shelters.

Second is thanksgiving. It is captured in a psalm of praise associated with the festival service, "O give thanks unto the Lord for He is good; His kindness endureth forever."

Succos is associated with the universalistic aspect of Judaism. It was on Succos, according to tradition, that the Temple of Solomon was dedicated.

Chanukah. In the year 168 B.C., King Antiochus IV ordered the Jews to worship an idol he set up in the Temple of Jerusalem. The Jews revolted, drove the Syrians out and rededicated the Temple, burning a cruse of oil that lasted eight days. Today Jews mark the eight days by burning eight candles.

Chanukah is historical and deeply spiritual. It comes in our month of December. The book of Maccabees is read. Special prayers of rejoicing are sung for the wonders God wrought for his people. Candles are lit in the homes, one the first night, two the second, until finally eight are kindled on the last night.

The Gerer Rebbe, once renowned Chassidic leader of eastern Jewry, thus explains the importance of Chanukah; "on Chanukah we were rescued from the decree that would have destroyed our soul."

Purim. Ahasuerus, King of Persia, did not know his wife Esther was a Jew. When Esther learned that Haman, the vizier, was planning to wipe out the Jews because of hatred for Mordecai, she risked death by going to her husband, admitting her identity and exposing Haman's plot. Haman was executed.

Today children dance and swing noisemakers at Purim's gay celebration.

Purim has been highly significant in Jewish life. Its description of anti-Semitism was confirmed by Jewish experience through the centuries.

It has another quality which made it popular. The Jews are essentially a serious people. They are not morbid, guilt-ridden, pessimistic. Nevertheless, possessing a rich sense of humor and needing release from life's tensions, they seized upon Purim as an occasion for gaiety and playfulness.

It is said that when all other holidays have passed away Jews will still be celebrating Purim.

Passover. Through the ages, Passover has meant many things to the Jews. Its most enduring meaning is suggested by the First of the Ten Commandments—"I am the Lord thy God." Here is the supreme announcement of all history. From the very beginning the Jews saw God's hand in history.

The Passover ritual relates, "Few in numbers with but seventy souls went thy Fathers down into Egypt and now thy God has made thee as numerous as the stars . . . not one only sought to destroy us, but men in all generations; and the Holy One, Blessed be he, saves us from their hands." Jews may continue to be persecuted, but the Guardian of Israel slumbers not. He will not permit His beloved people to be destroyed.

Historically the profoundest meaning of Passover is something which sets Judaism apart from other religions. It marks the birth of a nation.

Sharnos. This holy day originally marked the end of the Palestinian grain harvest; later God's giving of the Torah to Moses. Today most reform congregations and many conservative synagogues conduct Confirmation exercises on Sharnos. This ceremony, for both boys and girls, is a development from the traditional Bar Mitzvah, when boys on reaching the age of thirteen are considered sufficiently adult to fulfill the laws of the Torah.



## CHAPTER IV

### METHODS OF APPROACH

In dealing with any unsaved person there are different procedures that can be used. This also is true when you are dealing with a Jew. Generally speaking there are two methods that are used when one is witnessing to a Jew. One is the direct or you might say active approach. The other is the gradual or passive approach. If you have many hours with which to accomplish your purpose, then the passive approach can be used. If you have only a short period of time, say just one encounter with the person, then a direct method is more advisable. It all depends on the nature of the situation and the persons involved.

The direct approach. Ruth Angel represents the New York Mission to the Jews, Inc. She has a tract out entitled "How to Point a Jew to Christ" in which she gives twelve steps of a direct method. They are as follows:

1. Let the Jew with whom you speak know that you have a genuine love for his race.
2. Tell the Jew why you love his race.
  - a. Unto them were committed the Oracles of God.
  - b. Moses, David, Isaiah, Jeremiah were Jews whose debtors we are.
  - c. Jesus took on him the seed of Abraham-not the seed of angels.
3. Use the direct method. It is better to face the prejudice than to have an uncertain testimony.
4. Use the Scriptures, no matter what type of Jew.
5. Point out very carefully that the Old Testament predicts two Messianic advents. This will interest the Jew.

These prophecies have not been fulfilled: Psa. 102:16;  
Isaiah 9:7; Micah 4:3.  
This prophecy has been fulfilled: Isaiah 53.

6. Keep in your memory a list of Messianic prophecies or use the few given below.

Born in Bethlehem	Micah 5:2
Of a Virgin	Isaiah 7:14
Son of God	Psa. 2:7; 2:12.
God and Man	Isaiah 9:6
Sacrifice for sin of others	Isaiah 53:5,8; Daniel 9:26.
The Jews will know Him by His wounds	Zech. 12:10; 13:6.

7. Beseech him to carefully study the 53 chapter of Isaiah. He may have been told that Isaiah 53 refers to the sufferings of Israel. Then tell him to substitute the word "Israel" for the pronoun "he" in every case. It will be unintelligible. Then try it with Messiah or "Jesus". It will make sense. Make an example of verses 5 and 6. If "he" refers to Israel, to whom does "we" refer?

8. Explain that the fact that the Jews as a nation rejected Jesus at his first coming does not disprove his Messiahship. Isaiah predicts that he must be despised and rejected. Psa. 118:22 speaks about the stone being rejected. Illustrate by the story of Joseph and his brethren.

9. Tell the Jew he is a sinner and needs an atonement for sin. Isaiah 64:6—Our righteousness is but filthy rags. Lev. 17:11—blood that maketh atonement. I Jn. 1:7—blood of Christ.
10. In answer to questions about keeping Jewish laws and ceremonies, one passage will suffice. Jer. 31:31,33.
11. Ask the Jew to read the New Testament. Jn. 1:45—Explain that it is the key to the Old Testament.
12. Commit the result to God. A double conversion is needed—"head" and "heart".

The gradual approach. In a chapel message given by Mrs. Irene Fox, suggestions were made for a gradual approach in witnessing. The following are her suggestions:

"To begin with, and at all times, we must demonstrate love, and love, and more love. We must very slowly, over a considerable length of time through the cultivation of a friendship, by visitation, by serving, win the confidence of the individual. Be sure to radiate warmth so that he realizes that you like him. Without, at first, ever discussing either Judaism or Christianity, help the person to feel at ease with you. Above all things, don't ever ask him whether he knows that he is a sinner consigned to Hell, whether he knows he's lost. These questions antagonize. The Jew must see in you the forbearance, the gentleness and the loving kindness that you see in Christ.

After he is convinced that you really like him you will be able to persuade him that your Christian friends would also enjoy knowing him and you can gradually get him to meet them socially and after a while he will not think it odd if you also invite him to a church service, a lecture by a fine teacher or read some simple book that you've enjoyed. You must be willing to take rebuffs and explain that you understand his feelings and that yours can't be hurt.

Once he feels at home in a Christian atmosphere he will undoubtedly ask questions. Your answers should be scriptural and just answers to his specific question—don't wander afield. He must not be given more than he can digest at one time. When he has absorbed one little truth he will ask for more.

Obviously, there is no use in quoting Scripture as your authority without convincing your Jew that it contains God's given truth. In the beginning he will not accept anything on faith. . . . (Certain evidences and truths can be presented to him at this time.)

The next idea that must be accepted is that anything is possible to God. One would think that is too obvious for discussion. But not until that is established firmly and without equivocation can you establish our concept of faith. Only then can you obtain acceptance of the virgin birth, God's coming to earth as the perfect man, the transfiguration, Resurrection, post resurrection appearance, the Ascension and all the miracles of the New Testament.

Jews today like parables as well as they did in Jesus' time. God's interest in us as individuals is credible, when you mention that we each have our own fingerprints so unlike anyone else's in the world, that each snowflake as minute as it is has its own unique shape. The Trinity can be visualized by comparison with the fact that an egg, one unit, is really shell plus white plus yoke. Take away any one element and you don't have an egg.



Similarly God is Jehovah plus Jesus plus the Holy Spirit—each facet of God's personality having its distinct area of influence and function. I know this is not profound theology but it will clarify issues for the Jews.

And finally, and most difficult, is to teach him what faith is and involves. One might begin by quoting Prov.3:5. Again you might make some earthy comparison such as, 'If you cannot understand what makes your room light up when you press a switch, how can you expect to understand everything about the mind and heart of God?'

These are all just suggestions and only a small part of the picture. But having brought a Jew this far, it is needless for me to suggest how to explain the plan of salvation.

And lastly, my most earnest injunction is to pray and have any Christian who will, pray with you."

Problems to be avoided. Areas to avoid if possible which would cause argument, offense or fruitless discussion are:

1. If possible, do not get into a discussion of the trinity or the virgin birth. The natural mind does not receive the things of the Spirit of God. Often times faith must come first before the Jew can comprehend these things.

2. Don't immediately face the Jew with the terror of Hell punishment.

3. Don't tell Jewish jokes.

4. Don't use flattery.

5. Never speak in a derogatory manner about the things that are sacred to your inquirer.

6. Do not lose your patience. Their blindness mentioned in Romans 11 explains why they can't see things that are obvious to us.

7. Don't get involved in politics or any subject not in issue.

8. "You Jews" is an expression that is offensive to some Jews. It is better to use some other term. "The Jewish people", for example, or "Our Jewish friends" usually go better.

9. Avoid a "holier-than-thou" attitude.

10. Avoid as much as possible the term "Christ". Jews for centuries have been persecuted in that name. Messiah has no such connotation. It is therefore better to use.

11. Avoid the use of the terms "mission" and "missionary" if possible. To the mind of the Jew this is often associated with the "Rescue Mission" down the street which has to do with the drunks.

12. If you pray in his presence, do it standing. Kneeling to pray is an abomination to many Jews of today.

The above pointers have come from different sources. Some are from material that was prepared for use in the Billy Graham New York Crusade. Some of it came from Milton B. Lindberg's book "Witnessing to Jews".

Areas of Scripture affording opportunity for witness. Every serious minded soul winner who intends to work with Jews should master many of the Old Testament passages which deal with the person, advent and career of the Messiah, along with New Testament passages which show their fulfillment. The following passages were taken from the material prepared for Billy Graham's New York Crusade:

Seed of the woman

Gen. 3:15

Gal. 4:4

Seed of Abraham

Gen. 22:18

Gal. 3:16

Seed of David

Psalm 132:11

Acts 13:23

Jer. 23:5

Of the tribe of Judah	Gen. 49:10	Heb. 9:24,25
Time of His Coming	Gen. 49:10	Luke 2:1
	Dan. 9:24,25	
Born of a virgin	Isa. 7:14	Matt. 1:18-23
Place of birth	Micah 5:2	Matt. 2:1
		Luke 2:5,6
His forerunner	Isa. 40:3	Luke 1:17
	Mal. 3:1	
Prophet like Moses	Deut. 18:18	Acts 3:20-22
Servant of Jehovah	Isa. 42:1,4	Matt. 12:18-21
Eternal High Priest.	Psa. 110:4	Heb. 5:5,6
Entry into Jerusalem	Zech. 9:9	Matt. 21:1,5
Hatred without cause.	Psa. 69:4	John 15:25
	Isa. 49:7	
Rejected by the rulers	Psa. 118:22	Matt. 21:42
Betrayed by a friend	Psa. 41:9	John 13:18,21
Sold for 30 pieces of silver	Zech. 11:12	Matt. 26:15
Death by crucifixion	Psa. 22	
Death substitutionary	Isa. 53	
Raised from the dead	Psa. 16:10	Acts 13:33
At God's right hand	Psa. 68:18	Heb. 1:3,8
	Psa. 110:1	

#### Anticipated objections and answers.

Anticipated by Milton B. Lindberg:

1. "You say Messiah has come, while we Jews say He is coming."  
Answer: Both views are correct. He has come and He is coming.  
Use Scripture to point out the two comings of the Lord.
2. "Why do Christians hate and persecute the Jews?"  
Answer: True Christians do not hate or persecute anyone . . . The New Testament shows that Christ loved the Jews, and in it we read 'If any man have not the spirit of Christ he is none of his.'
3. "Why do Christians call us 'Christ-killers'?"  
Answer: True Christians who understand the teaching of the New Testament do not make such accusations for they know that Christ died to atone for the sins of all the world.
4. "Jesus is the God of the Gentiles. To believe in Him is to violate the law."  
Answer: If he is the "Prophet like unto Moses" of Deuteronomy 18: 15-18, then to fail to believe Him is to make oneself subject to severe condemnation.
5. "There have been many others who claimed to be the messiah. Why Jesus?"  
God knew there would be many who would make the claim yet only one would be the true. God therefore gave the description of Him beforehand in order that He might be recognized. Jews and Gentiles who have compared Jesus of Nazareth with descriptions given in the Tenach have found that He fits the picture. No false Messiah ever rose from the dead.
6. "The fact that most Jews do not believe in Christ is sufficient proof that He is not the Messiah."  
Answer: On the contrary, Isa. 53 and Micah 5, Hosea 4:6 and other passages predicted that Messiah would be despised and rejected by His own nation.



7. "Since Christ was man, how could he be God?"  
Answer: Isa. 9:6-7; Jer. 23:5-6; Psa.2; Micah 5 and others make it clear that He was both God and man.
8. "If Jesus was God He could not be killed."  
Answer: The reason He came to earth was that He might die. It was as man that He died. He was without sin. As sinless He became the perfect, willing sacrifice to make atonement for the sins of all the world.
9. "Jesus was of illegitimate birth."  
Answer: This charge is easily refuted by the fact that had it been true, He could not have entered the temple (Deut.23:2)."
10. "'Ho-almo' does not mean virgin but a woman."  
Answer: If in Isa. 7:13-14 it does not mean virgin how would the birth spoken of be a sign to the house of Ahaz?
11. "You say we are 'chosen'. Are we chosen to be persecuted?"  
Answer: Lev.26, Deut.18:15-18 and Deut. 28 explain why the Jews have suffered so much. Gentiles who have not believed in Jewish Messiah hate the nation through which He came.
12. "Your Christianity is based on the New Testament, which is not accepted by us."  
Answer: If the New Testament is not true, it implies that the God of Israel permitted the destruction of His Temple and the cessation of the sacrificial system He once established, without putting something better in their place.
13. "If we are faithful to our religion, that is all that God requires."  
Answer: God has given us His Word as a sufficient revelation. Let us search the Scriptures for they testify of the Redeemer that God promised to send. Has the promised One come? If so, how important that we should recognize and acknowledge Him!

#### General things to note.

1. The supreme objective in all this witnessing is to present Jesus the Messiah and the plan of salvation centered in Him. Use details only as a means to this end.
2. The Jewish authorities never denied or even questioned the title of Jesus to the throne. His royal lineage was clear in the line of David.  
(Southern Baptist material)
3. "If the Jews were right today in their presentation of the Old Testament, then God was wrong. Because Lev. 26:3 plainly states that if they walked in His statutes and obeyed His commandments, He would keep them in their land and supply all their need."<sup>1</sup>
4. Peter, Paul, even Jesus, had only the Old Testament as a guide. That might encourage a Jew to compare its teaching with the New Testament record.<sup>2</sup>
5. "There is reason to believe that tracts given to Jews are more likely to be read than those given to Gentiles." "Use specifically prepared Jewish tracts which have the Old Testament approach." (American Messianic Fellowship)

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<sup>1</sup>Today. January 25, 1959 (Baptist Conference Press).

<sup>2</sup>Ibid.

6. Appeal to the heart. No one responds more quickly to loving interest than does the Jew. (Statement by American Messianic Fellowship.)

7. Be careful to define certain theological terms carefully to the Jew. Don't overestimate him.

a. He has a different concept of sin: He feels that if he is fair and honest in business, does not steal, murder or commit adultery, that he is not sinning. Some of our pet sins such as gossip, unforgiveness and evil thoughts are unknown to him.

b. He does not know what it is to be saved or lost.

c. His idea of repentance is like a mild feeling of being sorry for wrongdoing, rather than a turning away from sin.

d. His concept of Grace is that it is a girl's name.

e. The cross may be merely a sign on top of a steeple to show that the building is a church.

f. He never heard of such terms as "in Christ" and "saved by the blood".

(The above misleading terms to Jewish people were suggested by Mrs. Irene Fox-Southern Baptist material.)

g. The trinity might need to be explained to him. Intelligent Rabbis know better what we believe, but some unlearned Jews have the idea that Christians believe in three Gods.

We must have loving patience in explaining some of these terms to him.

## CHAPTER V

### REGISTER OF AGENCIES WORKING AMONG THE JEWS AND/OR PUBLISHERS OF MATERIALS FOR WORK AMONG THE JEWS

#### Introductory remarks.

1. Mention in this list does not necessarily signify endorsement of everything taught and practiced. This committee does not feel qualified to evaluate each agency.
  2. While every possible effort has been made to discover all agencies working among the Jews, this list makes no claim to be exhaustive.
  3. NOTE THE ABBREVIATION LETTERS BEFORE EACH AGENCY. These will be used in all subsequent references to the agencies.
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AAJE	American Association for Jewish Evangelism, Inc. Box 585 Winona Lake, Indiana	Rev. A.B. Machlin
ABMJ	American Board of Missions to the Jews, Inc. 236 W. 72nd St., New York 23, N.Y.	Rev. Dan'l Fuchs, Missionary Sec'y.
AEBM	American European Bethel Mission, Inc. 252 N. Dillon St., Los Angeles 26, Calif.	
AMF	American Messianic Fellowship (Formerly the Chicago Hebrew Mission) 7448 N. Damen Ave., Chicago 45, Illinois	Rev. M.B. Lindberg, Gen'l Sup't
ATS	American Tract Society 513 W. 166th St., New York 23, N.Y.	
BHCM	Buffalo Hebrew Christian Mission, Inc. 28 Crestwood Ave., Buffalo 16, N.Y.	Rev. Karl Goldberg, Sup't
BM	Bethel Mission 257 E. Second St., New York, N.Y. (Manhattan)	Miss Helen Jerrold
BMC	Bronx Messianic Center 1555 Walton Ave., New York, N.Y. (Bronx)	Rev. Donald W. Byers
BMM	Baptist Mid-Missions 1120 Chester Cleveland 14, Ohio	D.L. Osburn
BRS	Biblical Research Society 4005 Verdugo Rd., Los Angeles 65, Calif.	
CAM	Christian Approach to Missions, Inc. 2000 Linwood Blvd., P.O. Box 55, Kansas City 10, Mo.	
CBHMS	Conservative Baptist Home Mission Society P.O. Box 328, Wheaton, Illinois	Richard Falconer



CHM	Cleveland Hebrew Mission P.O.Box 3556, Cleveland 18, Ohio	Rev. G.V.Smelser, Sup't
CWI	Christian Witness to Israel, Inc. Cedar & Norwood Avenues, Merchantville, New Jersey	
EF	Emanuel Fellowship 662 Brooklyn Ave., Brooklyn, N.Y.	Miss L. Carmen Lyons
ENYNH	East New Yoek Neighborhood House 2030 Pitkin Ave., Brooklyn, N.Y.	Miss Emily S. Stafford
FI-P	The Friends of Israel 330-S. Witherspoon Bldg., Philadelphia 7, Pennsylvania	Rev. Victor Buksbazen
FI-R	The Friends of Israel 87-31 111th St., Richmond Hill, N.Y.	Mr. R.M.Smith
GNP	Good News Publishers 99th & Roosevelt, Westchester, Illinois	
GTT	Glad Tidings Temple 129 Watkins St., Brooklyn, N.Y.	Miss Kate Borino
HCA	Hebrew Christian Alliance Hopkinson Ave. & Bainbridge St., Brooklyn, N.Y.	Mr. Martin Klayman
HCAA	The Hebrew Christian Alliance of America, Inc. 100 W. Chicago Ave., Chicago 10, Illinois	Nathan J. Stone, Sec'y
HCB	Hebrew Christians of Bridgeport 151 Prospect Drive, Stratford, Connecticut	
HCF-M	Hebrew Christian Fellowship 505 Collins Ave., Miami Beach, Fla.	Mrs. Ida Lindsay, Pres. Miss Ilma G. Hunt, Sec'y
HCF-P	Hebrew Christian Fellowship 1643 Chew Ave., Philadelphia 41, Pennsylvania	Rev. O.E.Phillips
HCS	Hebrew Christian Society, Inc. 2524 Euclid Heights Blvd., Cleveland 6, Ohio	Alan Metcalf
HES	The Hebrew Evangelization Society, Inc. P.O.Box 707, Los Angeles 53, California	Dr. A.U.Michelson
HG-A	The House of Grace 314 Howard Ave., Altoona, Pennsylvania	B.Z.Campbell, Pres
HG-P	Haven of Grace 1525 E. Walnut Lane, Philadelphia 38, Pennsylvania	Mr. Jack Miller
IBJM	International Board of Jewish Missions, Inc. Box 1256, Atlanta 1, Georgia	Dr. Jacob Gartenhaus, Pres.
IH	Israel's Hope, Inc. 2107 E. Ninth St., Brooklyn, N.Y.	Mr. G. Watson Davis

IHCA	International Hebrew Christian Alliance 5630 N. Campbell Ave., Chicago 45, Illinois	Rev. Jacob Peltz, Sec'y
IR	Israel's Remnant Box 5535 Fenkell Station, Detroit 38, Michigan	Rev. Fred G. Kendall, Gen. Dir.
ITS	Israel Tract Society P.O.Box 1215, Baltimore 1, Maryland	
MBM	Miss Betty Moreland 9122 N. Ewing, Evanston, Illinois	
MI	Message to Israel, Inc. Box 682, Gen'l P.O., New York 1, N.Y.	Pastor and Mrs. Coulson Shepherd, Directors
MM	The Messianic Message P.O.Box 1, Dayton, Tennessee	Moses H. Gitlin, Dir.
MNC	Messengers of the New Covenant, Inc. 109 Treacy Ave., Newark 8, New Jersey	Rev. Isaac L. Finestone
MP	Moody Press 820 N. La Salle St., Chicago 10, Illinois	Lowell D. Streiker
MRL	Missionary Research Library 3041 Broadway, New York 27, N.Y.	Miss Clara E. Orr
MTC-B	Messianic Truth Center 5023 Eighth Ave., Brooklyn, New York	Miss Sara Berman
MTC-P	Million Testaments Campaign, Inc. 1505 Race Street, Philadelphia 2, Pennsylvania	George T.B.Davis, Exec. Sec'y
MW	Mrs. Margaret Weisenberg Route 1, Box 816F, Venice, Florida	
MWI	Messianic Witness to Israel 1032 Pinedale Ave., Del Paso Heights, California	
MZHCC	Mount Zion Hebrew Christian Center 328 SW 12th Ave., Miami, Florida	Rev. Samuel Berk
NJM	National Jewish Missions 1101 E. 35th St., Brooklyn 10, N.Y.	Rev. Thomas MacDonald
NYGMJ	New York Gospel Mission to the Jews 149 Avenue "B", New York 9, N.Y.	Miss Ruth Angel, Dir.
NYMW	New York Messianic Witness 56 Second Ave., (Manhattan), New York 3, N.Y.	Rev. Rachmiel Frydland
OMT	Ohio Messianic Testimony 655 Forest Ave., Avondale, Cincinnati 29, Ohio	
PJE	Paterson Jewish Evangelization 89 Park Ave., Paterson, New Jersey Corresponding Address: P.O.Box 1755, Paterson 17, New Jersey	

PJW Providence Jewish Witness  
P.O.Box 3026, North Station, Providence 8, Rhode Island

RCA Reformed Church in America  
Board of Domestic Missions, Dep't of Christian Approach to the Jews  
Corresponding Address: Rev. Ernest H. Cassutto, 129 Quincy St., Passaic, N.J.

RMW Rainbow Messianic Witness Rev. Samuel Needleman  
420 Sheepshead Bay Road, Brooklyn, N.Y.

SC The Soul Clinic Mr. Mark Warner  
202 Keap St., Brooklyn, N.Y.

SDGT Star of David Gospel Tabernacle Mrs. Constance Valfre  
352 Classon Ave., Brooklyn, N.Y.

SEI Southern Evangel to Israel  
P.O.Box 924, Charlotte, North Carolina

SM Scott Mission  
726 Bay St., Toronto 2, Ontario, Canada

VKP Van Kampen Press  
Wheaton, Illinois

WBEPC Wm. B. Eerdmans Publishing Co.  
255 Jefferson Ave., S.E., Grand Rapids 3, Michigan

WM World Missions, Inc. Mr. Charles Cline  
351 W. 17th St., New York, N.Y.

## CHAPTER VI

### OFFICIAL ORGANS AND OTHER PERIODICALS PUBLISHED BY MISSION AGENCIES WORKING AMONG THE JEWS (see Agency List for addresses)

#### Official organs.

The American Hebrew Christian (HCAA) - Quarterly

AMF Monthly (AMF)

The Bethel Witness (AEBM) - No regularly publication

The Chosen People (ABMJ) - Monthly

The Everlasting Nation (IBJM)

The Harvest (BMM) - Quarterly

The Hebrew Christian (IHCA) - Quarterly

Israel My Glory (FI) - Bimonthly

Israel's Remnant (IR) - Bimonthly

The Jewish Hope (HES) -Monthly

The Shofar (organ of Los Angeles Hebrew Mission-BMM Agency)

The Trumpeter for Israel (CHM) - Quarterly

#### Other publications.

American Judaism (monthly magazine published by and for Reformed Judaism).  
838 Fifth Ave., New York 21, N.Y.

Ha'Or (The Light) - published cooperatively by several agencies - quarterly

The Shepherd of Israel (ABMJ) - monthly in English and Yiddish



## CHAPTER VII

## BIBLIOGRAPHY FOR JEWISH EVANGELISM

Introductory remarks.

1. This bibliography is divided into three sections: (1) Books, (2) Pamphlets or Booklets and (3) Tracts.
2. Entire bibliographical data is lacking for some entries (applies only to books and pamphlets).
3. Entries starred(\*) in left-hand margin are considered especially helpful.
4. Call letters of entries available in Dallas Seminary library are indicated in left-hand margin.
5. A limited annotation follows many entries, and for simplicity, abbreviations are usually employed according to the following classification:
  - B - Background information concerning Jews and Judaism
  - M - Methods in witnessing to Jews
  - P - Promotional literature - to arouse Christians to their responsibility toward the Jews
  - T - Testimonies of converted Jews
  - W - Literature useful in witnessing situations (might be given to a Jew)

NOTE: Many entries fall into two or more classifications. In such cases all appropriate abbreviations will appear. E.g., How Can I Know?, Coulson Shepherd. 6 pp. (ATS) B M W

Caution: This annotation in most places represents the evaluation of this committee only. Use it as an aid; not as a final authority.

## I. BOOKS

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AB8     215 pp.
- OC     \*Anderson, J.N.D. (ed.). The World's Religions. London: Inter-Varsity  
AN2     Fellowship, 1951, pp. 25-51. B
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- Silent Believers - by Dorothy Meachaim. 12 pp. An encouragement to an open testimony.
- What is a Hebrew Christian: - by J.Blum. 8 pp. B W

- Four Things - by Louis Goldberg. 8 pp.
- Shalom Alechem - by Milton B. Lindberg. 12 pp.
- Broadcast into Israel in "The Holy Language" - by J. Blum. B
- How Solomon Got Wise to Himself - by Solomon Rutkin. T W
- The Veil Removed - by C.R.R. T W
- Why Pray Especially for Israel? - 2 pp. P
- Why I Believe in Jewish Missions - by Wendell P. Loveless. 8 pp. S P
- Is the Gospel Any Longer "to the Jew First?" - by Milton B. Lindberg. B P  
6 pp.
- Gentiles Now Are Fellow Heirs with the Jews - by Milton B. Lindberg.  
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- Watchmen Upon the Walls of Jerusalem - by Milton B. Lindberg. 24 pp.
- Believe His Prophets, So Shall Ye Prosper - by M. B. Lindberg. 16 pp.  
How Jesus witnessed to doubting Jews.
- Day of Atonement But No Atonement - by Israel I. Saxe. 8 pp.  
(Yid - 12 pp.). Sets forth God's provision for true atonement.  
Especially useful at the time of the Jewish holidays.
- The Difference Between Jews, Gentiles and Christians - by M.B. Lindberg. B W  
12 pp. You may question his understanding of Jer. 31.
- A Jew Should Explain - by Frederick Erdman. 12 pp. (Yid - 8 pp.).
- The God-Man, Who Is He? - by Aaron Kligerman. 16 pp. (Yid - 16 pp.).
- The Greatest Man Living Today - by Norman H. Camp. 16 pp. (Yid - 12 pp.).
- Hatred Without Cause - by K.A. Steinberger. 16 pp. (Yid - 24 pp.).
- The Time of Jacob's Trouble - by Max Wertheimer. 9 pp. Also available B P  
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- Isaiah 53. 6 pp.
- When the Light Dawned on a Jewess - by Helen Schafer. 16 pp.
- Did Jesus Rise From the Dead, or Was His Body Stolen from the Tomb? -  
by M.B. Lindberg. 4 pp.
- Love Story of an Australian Jewess - by Elinor Stafford Millar. 16 pp.
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Concerning Persecutions - by M.B. Lindberg. 8 pp.

Isaiah's Portrait of Messiah - by Norman F. Douty. 16 pp.

How a Rabbi Found Peace - by Max Wertheimer. 12 pp. A personal testimony. W T

The Redeemer That Shall Come to Sion - by M.B.Lindberg. 16 pp. (Yid-20 pp.). W

If the New Testament Is Not True - by Max I. Reich. 4 pp. W B

A Search for Atoning Blood - by H.A.Ironside. 4 pp. (Yid - 6 pp.).

A Nation Reborn - by M.B.Lindberg. 12 pp. W B

The Doctrine of the Trinity Examined in the Light of Tenach - by M.B. Lindberg. 12 pp. (Yid - 16 pp.). W B

Why Jews Should Study Jesus - by Alexander Paterson. 8 pp.

#### From AAJE.

The World's Greatest Jew - by Chester Tulga. 16 pp. Recommended for liberal and reformed Jews. B W

No Beauty That We Should Desire Him - by G.L.S. 12 pp. P B

A Great God For A Great People in a Great Land - by Walter Lewis Wilson 8 pp. P B

Who Hath Believed Our Report? - by G.L.S. 12 pp. P B

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#### From GNP.

The Answer - by Betty Moreland. Good News Publishers: Chicago. 13 pp. The answer to why the Jews, as a people, cannot get into the whole of Palestine in perfect peace at this present time. B

How to Recognize the Messiah. 3 pp. W B

Why I Love the Jew. 3 pp. W B

Every Jew Should Know - by Gerald L. Stover. 4 pp. W B

My Search For Atoning Blood. 4 pp. W B

#### From HG.

Yom Kippurim - by B.Z.Campbell. 15 pp. W B

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Is He the God of the Jews Only? - by Irving Kugler. 7 pp. W B

\*How to Win the Jews - by Jacob Gartenhaus. 18 pp. B M

From MEM.

- The Wonderful Jewish Star of David - by Betty Moreland. 5 pp. B  
 One question the theological anthropology in this tract.  
 What Every Gentile Should Know - by Betty Moreland. 4 pp. P

From CHM.

- Do Christians Worship Three Gods? - by Gerald V. Smelser. 6 pp. W B  
 We Have Found the Messiah - by Gerald V. Smelser. 7 pp. W B  
 Thank God for Israel - by Gerald V. Smelser. 8 pp. B W  
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 Purim! Purim! - by Gerald V. Smelser. 8 pp. W B  
 Peace! - by Gerald V. Smelser. 8 pp. W B  
 Sunshine Through Shadows - by George Rudolf. 6 pp. T W  
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 How I found the Messiah - by Moshe Immanuel Ben-Maier. 23 pp. T W

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 A Paradoxical Difference - by Rev. Coulson Shepherd. 5 pp. W B  
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The Gospel for All - by Leon Rosenberg. 24 pp. Some doctrinal problems. P B

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The Triune Nature of the God of Israel - by David L. Cooper. 8 pp. B W M

Where to Find Peace and Joy - by David L. Cooper. 8 pp. W B

- Israel's Three Musts and Jehovah's Seven I-Wills - by David L. Cooper 8 pp. B P
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- Historical Appearance of Messiah - by David L. Cooper. 8 pp. W
- First Coming of Messiah Scheduled - by David L. Cooper. 8 pp. W B  
You may question his conclusions regarding Daniel's 70th week.
- Redemptive Career of Messiah - by David L. Cooper. 6 pp. W B
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- The Triune Nature of the Supreme Being - by David L. Cooper. 8 pp. W B

From ITS.

One God! - by E. W. Perry. 4 pp. Watch out for this one!!!!!!

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- Flag of Israel - by D.B.Eberhart. 2 pp. (2704 S. Vermont Ave., Los Angeles 7, California)
- Jacob's Dream - by D.B.Eberhart. W
- Jewish Fellowship Week - by Howard M. Smith. 5 pp. M P
- A Program of Jewish Evangelism - by Frank Halbeck. 4 pp. P
- Why We Fail In Our Witness to the Jews - by A.C.Miller. 8 pp. P
- The Light of Israel - by I. Wash Watts. 6 pp. W
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- Many Jews Believed - by Frank Halbeck. 4 pp. B W
- If I were A Jew - by Henry Alford Porter. 8 pp. P W
- A Jewish Ruler. 4 pp. W

Supplement to Bibliography. The following material available from Dallas Baptist Association, Southern Baptist Convention (Jewish Department), 412 Burt Building, Dallas, Texas.

Mimeographed Materials-

Glossary of Hebrew Terms.

Jewish Doctrines and Beliefs.

Suggestions for Counsellors Dealing with Jews.

They are Closer Than We Think.

A Christian Witness to Jewish Friends - by A. Jase Jones.

Problems in Bringing the Gospel to the Jew - by Mrs. Irene Fox.

Books-

Halbeck, Frank. Our Jewish Neighbors.

Materials available from Dallas Testimony to Israel, 1819 Moser Avenue, Dallas 14, Texas:

Tracts-

Reaching the Jew for Christ. 4 pp.

Christian Attitude Toward Israel - by G.A. Griswood. 16 pp.

The Man From Petra - by Joseph Hoffman. 20 pp.

The Story that Could Not Be Forgotten! by Solomon Birnbaum. 8 pp.

Design - the Story of a Jewish Refugee, Lilli Wolff as told to Alma Elizabeth Morrow. 15 pp.

Ten Gentiles and One Jew - by Solomon Birnbaum. 8 pp. The remedy and cure for Anti-Semitism.

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